Jany 4, 1900. – 15th – 75.00 Willetts.

THERE is but one outlook from the Valley of Humiliation, that is upward toward the sky. : : : : : :

An Interdenominational Service of Humiliation and Prayer

FOR THE LAST THURSDAY IN FEBRUARY

HE forgetteth not the cry of the humble. : : : :
Ps. 9, 11.

Copies of this Service may be obtained at Room 720, 156 Fifth Ave., N.Y. City

A Service of Humiliation and Prayer.

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Let the service begin with silent prayer invoking the presence of the Holy Spirit, followed by the Lord's Prayer in concert.

Hymn. (Tune, Benevento or Martyn 7 s.D.)

Saviour, when, in dust, to Thee
Low we bend the adoring knee;
When, repentant, to the skies
Scarce we lift our weeping eyes;
Oh, by all Thy pains and woe
Suffered once for man below,
Bending from Thy throne on high,
Hear our solemn Litany!

By Thine hour of dire despair;
By Thine agony of prayer;
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn;
By the gloom that veiled the skies
O'er the dreadful sacrifice;—
Listen to our humble cry,
Hear our solemn Litany!

By Thy deep expiring groan;
By the sad sepulchral stone;
By the vault whose dark abode
Held in vain the rising God;—
Oh, from earth to heaven restored,
Mighty re-ascended Lord!
Listen, listen to the cry
Of our solemn Litany!

Prayer.—That the prayer of our lips may be the honest confession of our hearts.

HUMILIATION BECAUSE OF SIN.

A Bible Reading.

All transgression is sin. Neglect to do right is sin. Doubt is sin.

"Sin is the transgression of the law." 1 Jno. 3 : 4.

"Therefore to him who knoweth to do good, and doeth it not, to him it is sin." Jas. 4 : 17.

"Whatsoever is not of faith is sin." Rom. 14 : 23.

(a) Personal Sin.

All have sinned.

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us." 1 Jno. 1 : 8, 10.

"I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7 : 23.

"For the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other : so that ye cannot do the things that ye would." Gal. 5 : 17.

"Who can say, I have made my heart clean, I am pure from my sin?" Prov. 20 : 9. *No one can cleanse himself from sin.*

"If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." Job. 9 : 30, 31.

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jer. 2 : 22.

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" Mic. 6 : 7.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. 13 : 1. *God alone can pardon and cleanse through Christ.*

"Behold the Lamb of God which taketh away the sin of the world." Jno. 1 : 29.

"Ye know that he was manifested to take away our sins." 1 Jno. 3 : 5.

Short Prayers.—That God would search our hearts :—

"The blood of Jesus Christ his son cleanseth us from all sin." 1 Jno. 1 : 7.

"Search me, O God, and know my heart; try me and know my thoughts: And see if there be any wicked way in me." Ps. 139 : 23, 24.

That He would make us to know our sin :—

"Make me to know my transgression and my sin." Job 13 : 23.

That He would hold us from sin :—

"Hold thou me up, and I shall be safe." Ps. 119 : 117.

That He would cleanse us from sin :—

"Wash me thoroughly from mine iniquity, and cleanse me from my sin." Ps. 51 : 2.

That He would forgive us for sin :—

"Pardon our iniquity and our sin, and take us for thine inheritance." Ex. 34 : 9.

Have some one read Psalm 51 while all heads are bowed.

Hymn. (Tune, Woodworth. L. M.)

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come!

(b) Sin in the Church.

Worldliness, indifference and neglect to give the message of salvation.

Scripture reading by the leader. Ezek. 34 : 1–10, 18, 19.

Prayer for the cleansing of the church :—

"I have set watchmen upon Thy walls, O Jerusalem, which shall never hold their peace day nor night : ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Is. 62 : 6, 7.

"Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." 2 Chron. 6 : 41.

(c) National Sin.

"Hear, O heavens, and give ear, O earth : for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters : they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. . . . How is the faithful city become an harlot ! It was full of judgment : righteousness lodged in it : but now murderers." Is. 1 : 2–4, 9, 21.

Papers or short talks on Sabbath desecration, intemperance, political corruption, greed of wealth and power, instability of character; in some meetings fifteen minutes could be allowed for free discussion: or, the following Bible readings could be substituted, one person to read the whole of each section.

Intemperance.

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and maketh him drunken also." Hab. 2 : 15.

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower. The crown of pride, the drunkards of Ephraim, shall be trodden under feet. They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink ; they err in vision, they stumble in judgment." Is. 28 : 1, 3, 7.

"They shall not drink wine with a song ; strong drink shall be bitter to them that drink it. There is a crying for wine in the streets ; all joy is darkened, the mirth of the land is gone." Is. 24 : 9, 11.

Sabbath desecration.

"In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves and lading asses ; as also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day : and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13 : 15–18.

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Ex. 31: 13, 16.

Political corruption.

"The people of the land have used oppression and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully." Ezek. 22: 29.

"Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." Is. 1: 23.

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Mic. 3: 11.

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed." Is. 10: 1.

"Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Deut. 16: 19.

Greed of wealth and power.

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. 13: 7.

"He that maketh haste to be rich shall not be innocent. He that hasteth to be rich hath an evil eye." Prov. 28: 20, 22.

"An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed." Prov. 20: 21.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." Ec. 5: 10.

"They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity." Ezek. 7: 19.

Unsteadfastness, instability of character manifest in the willingness to accept new doctrines.

"Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars, according to the goodness of his land they have made goodly images." Hos. 10: 1.

"Be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 14.

"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Heb. 13: 9.

"And this I say, lest any man should beguile you with enticing words. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 4, 8.

"Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" Jer. 5: 9.

God's judgments on an unrighteous nation.

"Behold the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8 : 11.

God will restore the penitent.

"If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways ; then will I hear from heaven, and will forgive their sins, and will heal their land." 2 Chron. 7 : 14.

Prayer for forgiveness must be accompanied by deeds of repentance.

"And the children of Israel said unto the Lord, we have sinned : do thou unto us whatsoever seemeth good unto thee ; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord." Judg. 10 : 15, 16.

To be read or recited :—

We make our prayer to Thee, Oh, Lord, beloved,
Our earnest prayer,
For our dear land which has Thy mercy proved
And tender care ;
That thou wilt still, long suffering in Thy love,
Withhold the judgments our transgressions move.

Our greed of gold, the tithes withheld to-day
For selfish gain ;
Our brother stumbling on His darkened way,
Falling amain :
God's coffers empty, wealth that He has given
Lavished on self, till naught remains for heaven.

The Sabbath of Thy love, the rest divine,
Profaned for gain ;
Pleasure enthroned, defiled the holy time,
Forgot Thy name ;
Whilst Thou with patience far beyond our ken,
Bearest the insults of our wandering.

Forgive, O God, the sins that hide Thy face,
And bid us live !
We cannot let Thee go until Thy grace
Shall all forgive ;
Nor cease our prayer until from strand to strand
This whole broad realm shall be Immanuel's land.

M. E. J.

Chain of prayers that the Lord will forgive and accept us as a nation :—

"Let the Lord, I pray thee, go among us ; for it is a stiffnecked people ; and pardon our iniquity and our sin, and take us for Thine inheritance." Ex. 34 : 9.

Hymn. (Tune, What a Friend. 8 s. 7 s. D.)

There's a wideness in God's mercy,
  Like the wideness of the sea :
There's a kindness in His justice,
  Which is more than liberty.
There is welcome for the sinner,
  And more graces for the good,
There is mercy with the Saviour ;
  There is healing in His blood.

For the love of God is broader
  Than the measure of man's mind ;
And the heart of the Eternal
  Is most wonderfully kind.
If our love were but more simple,
  We should take Him at His word ;
And our lives would be all sunshine
  In the sweetness of our Lord.

HUMILIATION BECAUSE OF GREAT NATIONAL BLESSINGS—WEALTH, POWER, POSSESSIONS.

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day : lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein : And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied : Then thine hand be lifted up, and thou forget the Lord thy God ; . . . And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God : for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." Deut. 8 : 11–14, 17, 18.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heaven and in the earth is thine : thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all ; and in thine hand is power and might ; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort ? for all things come of thee, and of thine own have we given thee." 1 Chron. 29 : 11–14.

To be read or sung as a solo :

God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget !

The tumult and the shouting dies,
The captains and the kings depart ;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget !

Far-called, our navies melt away;
On dune and headland sinks the fire ;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre.
Judge of the Nations, spare us yet,
Lest we forget—lest we forget !

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget !

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on Thy people, Lord ! Amen.

Allow fifteen minutes for silent meditation and prayer.

Closing words by the leader.

Hymn.—"God Bless Our Native Land !"